THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 10.---VOL. VI. LEXINGTON, KY. WEDNESDAY, SEPTEMBER 9, 1829. WHOLE NO. 270.

RELIGIOUS.

From the Quarterly Register and Journal of the American Education Society.

HINDRANCES TO PIETY IN YOUNG MEN PREPARING FOR THE MINISTRY.—BY DR. ALEXANDER.

To the Secretary of the American Education Society.

(CONCLUDED.)

4. The hindrances to piety in young men, while engaged in classical and scientific studies, arise from the books which they are obliged to read, the company with which they are associated, and the emulation which is excited by the competition in which they are engaged. The heathen authors, which are read in all our schools, cannot well be dispensed with, and yet the reading of them has been injurious to the morals, and to the spiritual health of many. A preacher of the gospel cannot remain, and ought not to remain ignorant of the mythology of the pagan world, and of the state of morals among the most refined and civilized of the nations of antiquity; and it would not be easy to devise a method of arriving at this knowledge, less exceptionable than the study of the classics under the guidance of a christian preceptor. But still it is difficult for the susceptible minds of youth to pass through this course of study, without suffering some injury. The case is like that of the young physician, whose profession requires him to come in contact with diseased subjects, and even with such as are infected with contagion; but he cannot avoid it; he must run this risk;—and his only security is in fortifying his system against these impressions, by strong antidotes.—And the same must be the plan of the spiritual physician: he must endeavour to preserve himself in a high state of health; and must constantly have recourse to prayer, watchfulness, and the word of God. But I am persuaded, that much of the evil arising from the study of the Roman and Grecian classics might be prevented, by a proper course of teaching.—I do not mean that the plan of making excerpts of the best parts of the heathen authors, or causing the student to omit those parts which are indelicate or immoral, is of much importance. What I mean is, that if the teacher would combine christian instruction and admonition, with every lesson;—if he would take every occasion to point out the deficiencies of the religious and moral systems of the best of the heathen: and contrast with their loose morality and absurd theology, the pure and beautiful system of the Bible, these lessons would, by contrast, be placed in a more striking light. And it deserves to be remembered, that occasional weighty remarks, out of their common place, and singly exhibited, often make a deeper impression on the memory and the conscience, than long and laboured discourses on the same subject.

The hindrance from associates destitute of the spirit of piety, is often sensibly felt; and with some of our candidates for the ministry, I know that there is so great a conformity to the manners and spirit of the careless part of the community, that the nicest observer can discern no difference, between the professor of religion, and the youth of decent morals; except when the communion table is spread, the one is found seated among the people of God, while the other stands aloof. There is, in my opinion, much need to look after your young men who are preparing for the ministry, while within the walls of a college. If a faithful representation were given of many, during this part of their preparatory course, those on whom they depend for aid, would not be likely to patronize them any longer. As a remedy, some propose, that pious youth should be educated in seminaries by themselves: but, unless you intend to seclude them from intercourse with the world altogether—which would require them to go out of it—you must accustom them to withstand the temptation arising from the spirit and company of men of the world. And if your candidate cannot resist the current, when in the small society of a literary institution, what reason is there to hope that he will faithfully withstand the torrent, which bears almost every thing before it, in the society of the world? The way for men to attain to eminence, is not to remain ignorant of all temptation; but it is to meet, and overcome it. If there were due vigilance and fidelity on the part of those who superintend their concerns, many who are in a course of education for the ministry, would never be permitted to proceed further than their *college commencement.*

5. I have already noticed the fact, that too much social intercourse is unfavourable to piety; and one of the greatest hindrances to the cultivation of an elevated piety, in Theological Seminaries, is, that the young men are too much in each others company; that they are too little alone, and have too little provision made for retirement, and the performance of the duties of the closet. Persons fond of conversation, and those who are of an affectionate temper, can with difficulty resist the temptation to visit too often, those with whom they are familiar, and to spend too much time, in their company. This habit steals away the time which should be devoted to study, and consequently interferes with the seasons appropriated to reflection and devotion. For this evil no effectual remedy can be devised, as long as a large number of young men are nearly secluded from other society, and inhabit one edifice, where a few steps will bring them into the presence of each other.

In my judgment, the students continue in our seminaries for too great a portion of the year. It would be better to adopt the European arrangement, of extending vacations through the summer months.—During this period the students instead of posting from city to city, and from one anniversary meeting to another, ought to bury themselves in the recesses of the country, where they might enjoy health, be surrounded with agreeable scenery, and be much in solitude and reflection. Many of our young candidates have never had a proper season for deep and long continued religious meditation, since they made a profession of religion: and what is rather an unfavourable sympton, there are among them, those, who cannot bear such a state of seclusion. They have been accustomed to live in society, so long, that they enjoy themselves no where else. Now, I venture to assert, that although these young men may be zealous, noisy, and active professors; and may take the lead in revivals, and in all benevolent enterprises, they will be found, on careful examination, to be shallow christians.

6. But as far as my observation goes, no one thing more hinders the attainment of elevated piety, in Theological Seminaries, than a fondness for bold speculation on divine subjects, connected, as it always is, with an ardent spirit of disputation.—And this is an obstacle difficult to be removed. All attempts to repress it, are viewed by the parties, to be efforts to prevent free discussion, and the unbiassed investigation of truth. In Seminaries, where students are homogeneous, and where the same theories, nearly, are adopted by all, this evil is less felt; but where the students are brought together from the North, South, East and West, and bring with them all sorts of varieties, which exist, in what is called orthodoxy, there will be collision, and it is useful, if well regulated; but when contention becomes hot and fierce; when, with the zeal for a set of opinions, personal pride is enlisted, the evils produced are great, and may affect the peace of the whole Seminary. But there can be no doubt that both a spirit of bold speculation in theology, and a spirit disputation, are unfriendly to progress in piety: so effectually is this the case, that I presume, no student will pretend, that while warmly engaged in either of these, his soul has flourished in grace. Composure of mind and freedom from the passions excited by contention, are necessary to the exercise of pious affections. But the causes just mentioned, are apt, after a while, to generate a secret skepticism, which is a worm at the root of piety. Its approaches are secret and insidious; and as the man does not yield to the doubts which are continually rising in his mind, he feels no guilt, and but little alarm; but if this process goes on long, faith will will be more and more debilitated, and the soul will be like a garden without water, or a tree whose leaf is withered. And here, is the real disease of many ministers of the gospel: the life of piety has been eaten out by skeptical thoughts, which, by degress, bring the soul into such a diseased state, that it is capable of performing no religious duty with energy and profit. When the man prays, these thoughts meet him, and he has to scatter them, before he can offer a single petition; and while he is preaching, or preparing to preach, his soul may be paralysed with a succession of skeptical thoughts.

It is a real injury to young men to form their system of theology prematurely, as is done by many. Before they have had time to read the Bible once through, many of our speculative youth have their whole theory adjusted and firmly fixed; not that they have examined each opinion for themselves, from a careful study of the scriptures, but they have picked up the notions of others, whom they admire or respect; and what is once received; and especially, what is once contended for by a young man, he will hardly relinquish, however strong the evidence against him. But when the opinions adopted, are erroneous, the effect is necessarily unfavourable to piety. The intimacy of the connexion between truth and virtue, and between error and moral obliquity is not sufficiently understood; or any rate is not sufficiently attended to, by most men. I believe, that no error is innocent; and that if we would trace the effects of erroneous opinions on the secret traits of human character, we should find, that every shade of error had a counterpart, in the moral feelings.

7. The strained and continued exertion of the intellectual faculties is unfavourable to a state of pious feeling. This is the fact from a law of our nature, which every man may, if he will attend to it, observe in himself. While a man's thoughts are on the stretch, to invent reasons to support his opinions; or when his memory is intent on the recollection of what has been committed to it, the emotions corresponding with the subjects of our meditations, are always low. And the case is the same, when we follow the reasonings of another, through an intricate subject; and it does not materially alter the case, that we are studying theology; for the mind may be intensely exercised about the systematic relations of a subject, and yet those qualities, by which it is adapted to produce emotion, may be entirely out of view. Moreover, close study of any science occupies so much of our time, that no more than small portions are left for devotional exercises; and whenever we are engaged in any pursuit which takes a stronger hold on our thoughts, than devotion, there is very little gained by the time actually employed in this way; for the thoughts are forever wandering off to those objects in which, at the present, the strongest interest is felt. A person who is visited by friends, who have been long absent, and who are very dear to him, will be apt to have but few of his thoughts in his devotions, on the first day after their arrival.

Hence, we find, that it is a common complaint among pious students of theology, that their feelings are destroyed by their daily studies; and we may lecture to them, as much as we will, about the impropriety of suffering it to be so, the effect will continue to be felt, unless one thing is done, which ought always to have been done; that is, that we make all other things small in our estimation compared with a devotional frame of spirit. If the chief object aimed at in our seminaries, was, not the acquisition of learning, but the cultivation of piety, then the student would not hurry over his devotional exercises, to get to his lesson; nor, would his thoughts perpetually wander from the objects of devotion, to some speculative subject. And nothing of valuable knowledge would be lost by such a change. The intellect never performs its part so well and so pleasantly, as when sustained and directed by a tide of pious emotion. Thoughts rising out of the love of God, will be more pure and elevated, than those which enter the mind through any other channel. The plan of study then, ought to be, first, to get the mind into a proper state of pious feeling; and until this is done, not to think that the mere dry exercise of intellect is of any real value. If a student is destitute of the right frame of mind, he is disqualified for the contemplation of truth to any advantage. He is like a sick man in relation to labour; while this unhappy state continues, he is incapable of doing any thing effectually.

And what is now proposed will be found the only remedy to counteract all the hindrances to piety to which young men are liable in preparing for the work of the ministry. Piety must be made every thing; the beginning, the middle, and the end of their course. And if our Theological schools cannot be made effectual nurseries of piety, we had better dissolve them and dismiss our professors. If our young men lose instead of advancing in solid piety, while in a Seminary, there must be something radically wrong, in them individually, or in the system of education. I could easily multiply remarks on this subject, but you will agree with me, that room enough has already been occupied. I am respectfully

yours, &c.

A. ALEXANDER.

Princeton, N. J. June 22, 1829.

—

REMARKS.

The subject which is discussed in the preceding communication is one of so much interest, that we venture to ask for it, a more than common share of attention. The success of ministers of the Gospel, where other qualifications are the same, will be ordinarily, in proportion to their piety. By an increase of this, the *moral power* of the ministry may be augmented almost indefinitely, even though there should be but a small increase in numbers; while it is manifest, that the multiplication of ministers to ever so great an amount, will not, without this, meet the exigencies of the world. In this view, it becomes a question of *fundamental* importance;—How may the piety of ministers of the Gospel, and especially of those who are preparing for the sacred office, be increased? None, it is believed, will rise from the perusal of the foregoing discussion of this subject by Professor Alexander, without finding much reason for solemn inquiry, and for faithful self-examination. His situation, in one of the oldest and most flourishing Theological Seminaries in the United States, has given him peculiar opportunities for observing the hindrances to piety which exist among students preparing to preach the Gospel. Our readers will regret with us, that he has not extended his remarks further, and they will doubtless desire that, either Dr. Alexander, or some other man who is qualified by long observation, and experience, would take up the subject; and, now, that the hindrances have been so well pointed out, exhibit in a more direct manner—the means of promoting the piety of young men preparing for the ministry. We are convinced that no communications will be perused with deeper interest, or with greater profit, by this class of readers, as well as by others. We presume not to occupy the time of the reader by making any further remarks. We will only suggest for the consideration of our enlightened correspondents, who are best able to judge, *whether more pastoral labour, such as a pious and devoted minister performs among the members of his flock, might not be introduced with great benefit, into all our systems of educating men for the ministry?*—Edit's. Quar. Reg. & Jour.

From the Philadelphian.

"UNION OF CHURCH AND STATE."

(CONCLUDED.)

No sect in our land discovers less disposition to increase their influence, or advance their peculiar sentiments, by the influence of tracts, than do the Presbyterians. For what is the fact? They have no organized Society of this kind to propagate their peculiar sentiments. The Episcopalians have their's; the Baptists their's; the Methodists their's; the Catholics their's;—and these respective denominations, are thus engaged to make known and propagate their peculiarities. But what are the Presbyterians doing? Why, they are doing nothing as a body, to advance their principles, through the medium of Tracts.—Here and there an individual may be found, who prints and circulates those which discover the source from whence they emanate; but the Presbyterians have no general society; nor do I know of any particular section of that body, which are engaged in a society to spread abroad their religious tenets, in such a form.—Their money and efforts are directed to the great national institution, in which are merged their pecularities of faith and discipline, while other denominations are employed to advance their separate interests. Thus they are filling the country with religious tracts, which embody the common faith of evangelical christians, and consequently leave to other sects the whole ground to propagate their respective doctrines, and views of church order. The consequence is, that a Presbyterian Tract is a rare article;—you may search, and search again, before you can lay your hand upon one.

Can any man who pretends to look at this subject as a *rational* being, and with such facts before his eyes, suppose that they intend to grasp the reins of civil power, and ride upon the necks of the people, and make other sects, their "hewers of wood and drawers of water?" Do politicians act in this manner, when they aspire after domination? Who ever pretended to charge any political party, with designs of ambition and self-aggrandisement, because they send forth a vast amount of publications; when those publications assail no body, and contain not a word in favor of their projects. Men are too wise to waste their time and money and efforts, *in this way*, to promote a party. There might be *some plausibility* in this charge, if the Presbyterians followed the examples which are set them, by Christians of other names;—but in the present instance, there is not a shadow of reason, to accuse them of attempting to revolutionize the nation to their peculiarities, by means of tract societies. What if they were to flood the land with tracts in the manner that is now pursued? What if they consecrated a thousand times more of their energies to this work, would their cause be any more promoted, than the cause of those with whom they are associated? How can it be effected? These publications do not teach the people to become partizans—nothing is said which inculcates Presbyterianism;—how then are the people to be converted by such means to that denomination? If they aimed at a supremacy in state, and expected their's to become the governmental religion, they could not adopt a more efficient course of conduct to defeat their own intentions. Their numbers, activity, piety and wealth, give them, very deservedly, a vast influence, and which they might bring to bear with prodigious effect upon our population, if they were to unite in setting up a party Tract Society. And this they certainly would do, were the charge of their accursers true. It is a matter of astonishment to many reflecting men, why the Presbyterians do not avail themselves of their advantages, and act like other denominations, in this respect, to propagate their religious creed; which they might do very innocently.

Every Christian Society has the right to publish their religious principles, and they ought not to be held up to reproach on that account;—and yet how strange to designate a particular *one, who does not do it*, and bring against it the heavy charge, of aiming to overthrow our religious liberties, by tracts, of which no one, in perusing them, can tell who is the author, whether a Presbyterian, or Baptist or Methodist or Episcopalian. How preposterous!

These remarks are equally applicable to the "American Sunday School Union."—This noble institution, which has already accomplished a vast amount of good; and which, if unimpeded in its career of usefulness, will do more to preserve the *civil and religious liberties* of our country unimpaired, than any other invention of man, has been virulently assailed by many who ought to be, and if they would impartially investigate its claims would be its warm supporters. Those who charge this Society with *sectarianism*, must be ignorant of its character. How is it composed? How can any party in religion make it subservient to party purposes? Its management is committed exclusively to laymen; and 7 different denominations are represented in the Board of direction. If any of them should aim to give it a sectarian influence the rest have the power, and would not be slow to exert the power, to put down their unhallowed attempt. The public have all the security that can be required, that no such danger is to be apprehended, under the present organization of that institution. If its principles shall be changed—if any one denomination shall compose a majority of its board of managers, then the dreaded evil *might occur*, but now it is absolutely impossible.

In accordance with the principles of its constitution, this society has acted. It selects and publishes books; appoints, and gives instruction to agents not to interfere with the *peculiarities* of those sects, which are represented in the society. If any agent has ever acted differently, it was on his own responsibility, and in opposition to the wishes of his employers. All the Sabbath Schools, which are formed by the agency of the parent institution, are under the exclusive controul of those religious sects, within whose bounds they are gathered; and therefore Presbyterians can never make use of a single school to promote their particular interest, unless it shall be formed in a Presbyterian congregation.

The A. S. S. U. have not a single school under its controul. In the American Sunday School Union, as in the American Tract Society, Presbyterianism, *as such*, does not and cannot exist. Why then charge that body with evil intentions, on account of their efforts to advance its cause. Here they merge their peculiarities, and labour in common with other Christians to promote a common cause.

Other sects have their Sectarian Sabbath School Societies, while individuals among them unite in the American Union, *but Presbyterians have no Society of their own.* This however is the very reason, why many who are not informed on the subject, suppose that the "Union" is a presbyterian concern. They know, the Baptist, Methodist, Episcopalian, have Sabbath School Societies; and as they know of none which bear the Presbyterian name, they conclude that the A. S. S. U, must be Presbyterian, and consequently sectarian. But it is not so, and a little investigation will teach them most satisfactorily, that my assertion is true.

It is most unfortunate for the catholicism and liberality of feeling of the present day, that the unfounded charge has been made against the Presbyterians of endeavouring to unite church and state, by means of the Am. Tract and Am. S. S. Societies. The natural effect will be, to excite sectarian jealousy, and finally to produce the very thing, which is now so much dreaded, viz. *to make those institutions sectarian.* At the present time, the rare example is set in our land, of *one great denomination* consenting not to avail itself of the advantages of Tracts and Sunday Schools, to promote their separate interests; and if possible a still more astonishing fact is, that *that very denomination is alone accused of acting the very opposite.*

I proceed to shew, in the 2d place, that if the Presbyterians do wish to unite Church and State, they cannot believe it will ever take place.

To illustrate this position, it is only necessary to examine a single fact. In that church there are at present about 1600 preachers and 2000 Churches.* In the six New England States, they have between twenty and thirty ministers; so that they have only a nominal existence in that section of our country. In New York lies their greatest strength. About one third of their whole number is to be found in that state.

Yet in New York they are not more numerous than the Baptists, or the Methodists, and not so numerous as the remaining sects united. Two thirds of New York, at least, are not under their influence. When you pass south of the Hudson, and look over the other states, you cannot put your finger on a single state, in which that denomination compose one third of the population.

The Baptists report more than 3000 preachers; the Methodists as many more; the Congregationalists including those termed liberal, about 1100. The Scotch, Dutch Reformed, Episcopalians, German Reformed, and Lutherans about 1,200.—These denominations alone, without mentioning any others, have upwards of 8000 ministers, while the Presbyterians have only 1600; and probably there is nearly the same proportion of private members belonging to each. With this array of numbers against him, any presbyterian must have taken leave of his reason, and common sense, who can suppose that his sect will overbalance all the rest in ten generations to come.

NO PRESBYTERIAN.

---

*In these statistics the precise number may not be stated, but they will be sufficiently accurate to establish my position.

FOR THE WESTERN LUMINARY.

THE UNITY OF THE CHURCH.

LETTER III.

To all those who believe in the parity of the Clergy.

DEAR BRETHREN,

I am asked again, can the unity of the church be maintained, or at all perfected, while party names and creeds prevail? This question I would answer in the affirmative.

However paradoxical it may appear to many, it is nevertheless my firm conviction, that the different evangelical denominations in the christian church, have, upon the whole, been an advantage; and will ultimately be promotive of truth and piety. The contrary opinion involves in it this haughty, selfish, domineering belief: that there is but one true branch of the church on earth, and that the Episcopalian, the Presbyterian, the Baptist, &c., as the dogmatist may happen to belong to this or that particular sect. Now, though we may have heard it publickly announced that a certain "church was the only unspotted bride of the Lamb in our world," who is not disposed to smile at such narrow-hearted arrogance, were it not that the folly is of too awful a character to be laughed at.

Again, every thing appertaining to Christ's kingdom must be of a decided character. As individuals, we cannot be both for, and against Christ. The same is even more eminently true, of a particular sect or branch of the church. If we do not gather together with Christ and his people, we scatter abroad.* Every thing connected with the church must be either a blessing or a curse to it. Blessing and cursing are not so nearly allied to each other, that an affair in which God's honor and the salvation of souls is concerned, can either be the one or the other, or neither. Now who is prepared to say that the Episcopal church has been a curse to the christian world—That church which has such a confession of faith as is contained in her thirty-nine articles—Which declare, (Art. 17.) "Predestination to life is the everlasting purpose of God, whereby, (before the foundations of the world were laid) he hath constantly decreed, by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind."—Art. 11. "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." This last article contains the radical principles of the gospel, and like charity covereth a multitude of evils, even the folly of many modern Episcopalians in denying the foregoing article. Shall we presume to say that the Episcopalian church has been a curse to the christian world, when she nourished in her bosom some of the noblest champions for the authenticity of the scriptures that the last century produced—Men from whose pens have flowed the richest streams of practical christian wisdom, and whose lives were as high and holy as their doctrines. And men now both in Europe and America who hail with their counsels, with their prayers, with their eloquence and with their money, the day in which every christian is called to wake up to the enlightening of the world.

Who is prepared to say, that God did not permit the rising up of the Methodist Episcopal church, for the express purpose that the darkened corners of the earth, and especially the American frontiers, might be furnished with a pious hardy race of christian pioneers. It has always appeared to me that the time of the birth and rise of John Wesley, and his ardent and self-denyed followers, had a special reference to the spread of the gospel in our own country. Could the American people, so strongly inclined to independence and liberty—to the chase—to the forest—to float upon the tide of emigration, which always flows from, and not towards civilization; could they have been preserved in a social, not to say christian state, without the Methodists. What hand would the Episcopalians, with their gowns, their lawn, and their Bishops, have made among these foresters? And what would the Presbyterians with their little phalanx of educated clergy have effected? A miracle must have been wrought, or the forests of America would have exchanged red hordes of savages for white ones, if the noble work of carrying the gospel to every man's hut had not been performed by the followers of Wesley. Therefore they have not been a curse, but a blessing to the world. And however much it is to be lamented that this branch of the church, seems to be disposed to get off by themselves, and in this time of the general flowing of hearts and hands together, to work alone and for themselves; however many minor errors they may hold, and unfounded suspicions they indulge and propagate; still God has blessed them, and the man who disowns and curses them as a body, has a good cause to dread a heavier curse than man's.

Who does not bless God that the Moravian church ever had an existence. While Greenland lifts her bleak and icy mountains towards heaven, her inhabitants will lift up their hearts to God, and bless the great controller of all things that respect his church, that the Moravian church embosomed such men as Egede, Hans Haven and their few adventurous and heaven-devoted coadjutors.

The Baptist church. To the eye of a calm observer, the Baptist church in the west presents the spectacle of a ship of no inconsiderable size and value, dashed to pieces by a mighty storm, the fragments of which are seen floating just as the wind may drive them. I remember since the Baptist church in this country presented a higher and holier aspect. It was when Gano and Dudley, holding the Bible in one hand and the Philadelphia Confession of faith in the other, were the pilots. Those days are gone by, and peace and order, and we fear, no small portion of truth have gone by with them. But thanks be to God we may extend our views beyond western America, and be greatly comforted as it respects the Baptist church. Who can say that although her birth, as a church, was but of yesterday, that birth-day was not a day of blessedness to the christian world. Although this church strangely, we think, neglects her own natural offspring, who can say she has not been a nursing mother to many an heir of glory. Who will not bless that church, of which Dr. Cary, the Apostle of the east was a member—Which Dr. Ward the pious missionary of Bengal adorned—Upon the sacred records of which we find enrolled the name of the Rev. Joseph Hughes, in whose breast we trace the dawnings of those measures, which expanding themselves issued at length in the proposal and establishment of the British and Foreign Bible Society. Verily we will call thee our sister, and bless thee, though in some things we are compelled to mourn over thee.

And the Presbyterians. Who, from under the influence of the most blinding prejudices, unfounded suspicion, and corroding envy, does not see how the existence of this sect stands connected with the welfare of Messiah's kingdom in the world, but especially in America. How could the church dispense with the talents, the learning, the piety, the noble liberality, the untiring perseverance, and the unyielding defence of, and adherence to truth, which this branch of the church presents. Do not mistake me, and say I know how to bestow unqualified praise upon my own church. I think she deserves all I have said about her. But she will suffer one of her unworthy members to say; what is her learning, what her piety, what her devotedness to her Master's cause, and O! what her liberality, compared to what it should be, and what it might be?

Thus might we pass through the several evangelical branches of the church, and find them all engrafted on Christ, and all bearing more or less of the fruit of "the tree of life," the leaves of which "are for the healing of the nations."

Therefore, facts, stubborn facts, which might be multiplied a thousand fold, publish in every candid ear, that the different parts into which Christ's church has been divided, are not of satanic product, but of heavenly permission, and for wise and good ends. They are not excrescences, which weaken and deform the body, but are different, and perhaps, in this world of multiplied forms and powers and means, indispensable members of the same body, no one of which can be spared, but each of which may and will be brought to act in harmonious concert.

Supposing we adopt the contrary opinions, we shall then be compelled to say, that the church, as she presents herself to the eye of an intelligent observer, is nothing better than a mass of antagonizing principles, an assemblage of fragments, having no adhesion among themselves, but that which the liberal and enlightened sentiments and policy of the age imposes. With this cheerless and cold-hearted faith, who, with any propitety, can call upon an infidel world and say, "Walk about Zion, and go round about her: and tell the towers thereof, mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God forever and ever."

Grant me this one principle, that the Episcopalian or the Presbyterian church is the only true church; "the only unspotted bride of the lamb, on earth"—That all the ministers of the other denominations are "illegitimate"—That they are as Nadib and Abihu, who offered strange fire before the Lord, and that sooner or later fire from the Lord will devour them: Let these withering sentiments take full hold upon my understanding, my heart and my conscience; and if not restrained by the laws of the land, I become a persecutor, and I justify myself in extirpation. This is exactly the principle upon which Saul of Tarsis went. It is precisely the principle upon which the church of Rome has all along went. Her principle was and still is, "there is no faith to be held with heretics;" the modern language is "there is no compromise to be held with dissenters." May the love of Christ inspire us all with more holy and more heavenly sentiments. May the different branches derive more and more nourishment from the same parent stock. May the children of the same age and family learn to live together in harmony and love—learn to bear each others burdens, "and so fulfil the law"—Imbibe more of that pure spirit of heaven, where they hope to dwell forever together.

Thus much for the first part of our proposition that the *Unity* of the church is not disturbed by the existence of different sects. Nor is it effected by different *Creeds*, so long as those creeds agree in the great cardinal points of religion, and differ only about matters of less moment. This we hope to consider in our next letter.

Yours in the bonds of our common Lord,

JAMES BLYTHE.

*Query—Whether does that man gather along with the christian world of the present day, or scatter abroad, who will not aid in distributing the Bible, unless it be accompanied with the prayer book?

For the Western Luminary.

FEMALE POWERS OF PERSUASION AGAIN.

On a former occasion we noticed an illustrious example of the powers of the female in the art of persuasion. The following, which is there alluded to, is well worthy of a place near it.

EDWARD III. after the battle of Cressy, laid siege to the city of Calais; and when it could hold out no longer, and had lost its commander, Count *Vienne Eustace St. Pierre*, a man of mean birth, but of exalted virtue, and his successor, offered to capitulate with Edward, provided he would suffer the citizens to depart with life and liberty: to which Edward agreed, on condition that six of the principal citizens of the city, with halters around their necks, be delivered up to him as victims of atonement for the resistance they had made to his arms. They consented; and *St. Pierre*, his son, and four others, three of whom were his kinsmen, came forward as voluntary martyrs, and the ransom of the lives and liberty of their fellow citizens: They were conducted by Sir *Walter Manny* to the English camp, received by Edward, and ordered to be executed.

At this instant a sound of trumpet announced the arrival of the accomplished and philanthropic Queen *Philippa*; who, being informed of the particulars of the case, hastened to, and being welcomed by Edward, desired a private interview with him. "My Lord," said she, "the question I am to enter upon, is not touching the lives of a few mechanics—it respects the honour of the English nation; it respects the glory of my Edward, my husband, my king:—You think you have sentenced six of your enemies to death. No, my Lord, they have sentenced themselves; and their execution would be the execution of their own orders, not the orders of Edward. The stage on which they would suffer would be to them a stage of honour, but a stage of shame to Edward; a reproach to his conquests; and an indelible disgrace to his name. Let us rather disappoint these haughty burghers, who wish to invest themselves with glory at our expense. We cannot wholly deprive them of the merit of a sacrifice so nobly intended, but we may cut them short of their desires; in the place of that death, by which their glory would be consummate, let us bury them under gifts: let us put them to confusion with applause. We shall thereby defeat them of that popular opinion, which never fails to attend those who suffer in the cause of virtue." "I am convinced; you have prevailed. Be it so," replied Edward: "prevent the execution; have them instantly before us." They were brought; when the Queen, with an aspect and accents diffusing sweetness, addressing them, loaded them with applause and gratulation; and thus concluded: "You are now free to depart to your kinsfolks, your countrymen, to all those whose lives and liberties you have so nobly redeemed, provided you refuse not the tokens of our esteem. Yet we would rather bind you to ourselves, by every endearing obligation; and for this purpose we offer to you your choice of the gifts and honours that Edward has to bestow.—Rivals for fame, but always friends to virtue, we wish that England were entitled to call you her sons." Ah! my country! exclaimed *Pierre*, it is now that I tremble for you. *Edward* only wins our cities, but *Philippa* conquors hearts." FREDRICUS.

A RARE EXAMPLE.

An eminent merchant of Boston, who carries on an extensive commerce to the Coast of Africa, including the Colony at Liberia, refuses to send a single gallon of ardent spirits although it is almost the only article that will yield a profit. Yet he adheres to his resolution. Some time ago he received an order from Liberia for a quantity of rum. He answered it by pressing on his correspondent the duty of refusing to deal in the article. The American Colonization Society, it is to be hoded, will profit by the hint, and take measure, if possible, for preventing entirely, its reception in their infant settlement. On this point may be suspended, perhaps, the question, whether the Colony is to flourish or decline; whether it is to prove a blessing or a curse to Africa.—*Philan.*

HOW LONG SHALL YOU LIVE.

An officer of the American Temperance Society, took lodgings in one of the public hotels in Boston last winter, and in the evening found two men talking, very volubly, who soon called for a couple of tumblers of "Hot Gin Sling," and drank them off as preparatory to going to bed. A few moments after, two young men came in and did the same. As they left the room, Mr. —— observed, "those young men will die drunkards in fifteen years." One of the gentlemen, thinking himself affected by this prediction, rose and inquired, angrily, "Do you mean that every man who drinks gin sling will die a drunkard in fifteen years?" "Yes Sir, I do," said Mr. ——, firmly. "Do you mean that I shall, sir?" Yes, I mean *you*." The angry man then sat down. Mr —— then inquired of the bar-keeper how much these gentlemen had drank that evening. "Four tumblers each," was the reply. "And how long," said he to the offended gentleman, "have you done so?" "Ten years." "Then your race is almost run." Mr —— expostulated with him a few moments. He rose, seized his hand and exclaimed, "Sir, you are the only friend I ever found faithful enough to warn me of my danger," He subsequently expressed himself thankful, and pledged reformation, signed without reluctance a certificate, witnessed by two gentlemen, "I, A. B. of the town of ——, county of Worcester, and Commonwealth of Ms. solemnly promise never to taste a drop of ardent spirit so long as I live, unless prescribed by a temperate physician—so help me God." That certificate is now in the hands of a friend of mine, and thus far, the reformation appears complete.—*Rev Mr Cleaveland's address.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 9, 1829.

TAKE HEED HOW YE HEAR.
TAKE HEED WHAT YE HEAR.

It is a matter of no little surprise that people, who enjoy frequent opportunities of hearing sermons and religious lectures, remember so little of what they hear. To every pious person and to every preacher it is a subject of regret that so little apparent benefit is derived from the ministrations of the word.—Whose fault is it that so little progress is made in religious knowledge by preaching? Is it the fault of the hearer or of the preacher, or of both? Doubtless both are more or less in fault. At this time we will direct our remarks to hearers, reserving some observations for the benefit of preachers for another time.

Logicians tell us that *attention* is so essential to *memory*, that without it nothing can be recalled to mind. A clock may strike in our hearing, and yet if our attention at that moment is otherwise occupied, we shall retain no remembrance of the clock's striking. So although we are within the sound of the preacher's voice, yet if our attention is not directed to him, we shall retain nothing of what he says. Hence the necessity of giving our undivided attention to the speaker, if we would remember the discourse. But here, says one, are two difficulties; in the first place it is hard for me to confine my attention to the speaker; and secondly, when I do attend closely, the sermon appears so confused that I cannot distinctly remember any part of it. To assist you in overcoming these difficulties, we will suggest these rules.

1. Go the house of God or the place of preaching with a serious conviction of the importance of divine truth and an ardent desire to gain instruction. With such a state of mind no effort will be necessary to fix your attention. There should always be a preparation of the mind for the duties and privileges of the sanctuary. Sudden transitions of the mind from one train of thought and feeling to another, are not easy.

2. Attend more to the *matter* than the *manner* of the preacher. Some people never *give* their attention to a sensible discourse, but only *yield* it when compelled by the fascinating charms of genuine eloquence, or the violent gestures and strange and boisterous intonations of the speaker Hence it is that people often talk more about *how* the minister preached, than about *what* he preached.—This is not taking heed as we ought, how or what we hear. What is the chaff to the wheat. Let your attention be fixt on the subject—on the thoughts exhibited by the preacher. The purest gold may be incased in a homely casket, and we are told that the treasure of the Gospel is committed to earthen vessels. It is a most dangerous mistake to suppose that it is a sufficient excuse for inattention to divine truth, because the preacher speaks a little too slow or too fast, too loud or too softly, too deliberately or too violently. A proper and pleasing manner of delivering the messages of the Gospel is certainly desirable, and should be aimed at by every ambassador of Christ; still the truth is the main thing, and upon that the mind of the hearer should be fixt.

3. Endeavour to get a clear idea of the subject of the sermon. Without this the whole discourse will be a chaos.

4. Pay particular attention to the heads or divisions of the discourse. These will serve as land-marks, by which you can retrace the whole ground gone over by the speaker, and easily call to mind in their proper order the several arguments, illustrations, and reflections interspersed through the discourse.—This habit will give order and perspicuity to what would otherwise seem "confusion worse confounded."

5. Make the subject and heads of a sermon, not the speaker, topicks of conversation. To parents and heads of families we would recommend the practice of questioning their children and other members of the family about the sermons they hear. This would make them more and more mindful of preaching, and would form in them a *habit* of attention. Of the great advantages of this practice we are convinced by long experience, and we are persuaded that all, who will make the trial, will at once perceive its happy tendency to fix the attention and strengthen the memory.

AMERICAN INDIANS.

We would recommend to the careful perusal of our readers the numbers, which are appearing on the last page of the Luminary, over the signature William Penn. An important crisis is at hand with the Aborigines of this country now pent up between Georgia, Alabama and Tennessee. The tenure of their land is becoming precarious not from defect of title, but from the encroachments and superior force of their civilized and christian neighbours. A question on this point is soon to be settled, which will affect the dearest rights and interests if not the existence of those nations as well as the character and honor of our own country. The subject should be examined and understood. The writer in the National Intelligencer, whose pieces we are inserting in our pages, evinces a determination to go to the bottom of the matter, and ability and candour to treat it as it should be treated. Every one, who takes an interest in the legislative proceedings of his country, and in the just and honourable treatment of the original proprietors of this whole continent, should read these pieces of William Penn.

FREE MASONRY.

The excitement on this subject in New-York and New-England still continues.—Preachers of the Gospel, who belong to the society, are renouncing their connexion with it, either from a conviction that they derive no benefit from it, or from the strong disapprobation of it expressed by their churches and congregations. Never before has that institution met with so sever a shock in this country. In despotic governments the meetings of this Society have often been suppressed by the strong arm of power. Under our free government the institution must stand or fall by the voice of the people. If it survives the present trial, it will be benefited by it. If it participate in many such dark affairs as the abduction of Morgan, it is plain it will not long be tolerated. How far it is guilty in this particular instance, and how far its influence is good or bad on its members and on society at large, we do not pretend to decide. But from what is now transpiring, all associations of men should learn to conduct their operations on such principles and in such a way as will bear the test of public scrutiny—for there is nothing secret, that shall not be made manifest

For the Western Luminary.

TEMPERANCE SOCIETIES.

Mr. Editor—It is with pleasure I have witnessed the mighty revolution taking place in this country, on the subject, of drinking ardent spirits.

Too long have the followers of Christ connived at this detestable practice, and by their example, done much harm. But from the efforts now making, we hope soon to see christians of all denominations taking a decided stand,—and by their precept, and example, put down, that monster intemperance, the destroyer of peace on earth—and the prelude to *eternal* death.

Temperance societies have been formed, and are forming in different parts of our country.—And nothwithstanding they are of recent date (those in this state) yet their beneficial results are manifest. The writer of this article is acquainted with one case of a notorious drunkard, who was prevailed on to join a Temperance Society, and now gives evidence of the good effects of such Societies. If this were the only case—the only individual snatched from the vortex of ruin, it is well worth the exertions of the philanthropic—but we believe this is one of many cases of reform.

When we recollect that the design of these societies, is not particularly to reclaim those who have long indulged in intemperance—but to prevent the rising generation from following in the footsteps of their fathers—to discourage the manufacturing, and vending ardent spirits in our country—we cannot expect to see all the good resulting from these societies until the rising generation takes the place of the present.

The excuses made by the lovers of strong drink, as an apology for indulging in it, are too futile to need any exposure. That ardent spirits may sometimes be beneficial as a medicine, I will not deny. But that it has all those medicinal qualities attributed to it by some, is utterly false. Most Physicians agree that what is termed *moderate drinking* has a pernicious effect upon the health and constitution.

And now, when intemperance is making such inroads upon us, slaying its thousands, and tens of thousands, where, I ask, is the follower of the Saviour—where the friend of humanity—the lover of good order, who will not give his example and influence against so destructive a vice! The testimony of many who had been in the daily practice of using ardent spirits, and fancied they derived much benefit, is, that they were deceived, and since total abstinence has been observed they enjoy much better health. And such would be the testimony of all, if they would make the experiment. No doubt it will require a degree of self-denial in those who have long indulged in dram drinking. But self-denial is a part of the christian character. And what christian will not deny himself that which he knows to be injurious to his own health—and so often destroys both soul and body—and debases human nature—and prostrates rational man below the brute! Let christians of every name come up to the help of the Lord against this soul-destroying enemy. Let them cast the *accursed thing* without the camp, lest the Lord bring a reproach upon them. D.....

From the New-Haven Religious Inteligencer.

THE VALLEY OF THE MISSISSIPPI.

On Sabbath evening, the 26th ult. the Rev. J. M. Ellis, of Illinois, presented to a crowded and deeply interested audience in the North Church, some statements respecting the moral and religious wants of the Western country; and particularly of the State in which he has been for several years labouring as a missionary from the American Home Missionary Society. His statements were the more interesting, from the fact, that an association of young men, in the Theological Seminary of Yale College, have devoted themselves to the work of preaching the Gospel, and planting the institutions of education and religion in that great and rising State.

Illinois is in geographical extent one of the largest, and in all natural resources one of the richest in the United States. It is almost surrounded by navigable waters; is soon to be intersected by a canal connecting the great lake with the Mississppi, its climate is salubrious; its soil is of almost unrivalled fertility; and it will probably sustain, ultimately, as numerous a population as any other State in the Union. It is fast filling up with emigrants from every district of this country, and from other countries. The institutions and character of the people, for many generations,

are to be formed now, or within a few years to come.

The Presbytery of Illinois, have determined on the immediate establishment of a seminary of learning, with the hope that it may grow up into a college. For this meaure there are the following reasons. 1. Ministers of the Gospel, must be trained up on the spot, to meet the wants of the churches which are springing up there in the wilderness. Eight young men are at this time waiting for the opportunity to commene a course of preparation for the sacred office. 2. Competent teachers cannot be provided for common schools, unless some institution of the kind is founded. 3. With the exception of a school established by the Baptists, and a Methodist institution of a similar character and standing, there is neither college nor academy in the State, and but few schools of any respectability; and none likely to be for years to come. 4. The Roman Catholics, by the agency of the Jesuits, are making great efforts to preoccupy the ground in all the valley of the Mississippi, and to secure the ascendency of their system of delusion by monopolizing the work of education. At many of the older towns they have schools of a high, and in some respects perhaps, well deserved reputation. Protestant parents, for the want of Protestant institutions of the same kind, have often sent their children to be educated at those schools, and in many instances have received them back bigoted Catholics.

A few words from the Rev. Professor Goodrich, exhibited a more distinct view of the plan proposed by the association of young men in the Theological Seminary. They have resolved to plant themselves where they can act in concert for the building up of christian institutions in one of the great States in the West. They had formed the outline of their plan, when they saw, in the 'Home Missionary,' an account of what the friends of education were proposing in reference to a seminary of learning. A correspondence was opened, and the result was, a determination on their part to make that State the field of their labors, and their home. Two, who are about concluding their professional studies, will go out the ensuing autumn; others, to the number of from seven to ten in all, will follow at different intervals, in the course of two years to come. These young men have undertaken to raise ten thousand dollars within two years, to be applied to the endowment of the proposed literary institution. An appeal is now made to the citizens of this place, inviting their contributions to this object. The Professor in the conclusion of his remarks adverted to the Universiy in this city,—from what small beginnings it had sprung—to what an extent of usefulness the kind Providence of God, answering the prayers of its founders, has raised it,—how widely and powerfully it had operated already, and is now operating, to uphold, defend, and propogate the principles of the pilgrims, and to stamp those principles on the character not only of this State but of the nation. The institution which these young men, going forth from the midst of us, hope to be instrumental in organizing, may be in Illinois what Yale College has been and is in Connecticut.

The liberality with which, we are happy to say, our citizens are subscribing to this object, shows that they appreciate its importance.

ATTENTION TO RELIGION AT RUSHVILLE, IA.

Letter from Mr. Sickels, addressed to the Editor of the Indiana Rel. Intelligencer.

Dear Brother,—The preaching of the Gospel in Rush county, where I am located, has, for some time, excited more than ordinary interest, and a growing attention to the great subject of religion is very visible. Since the first of June, 34 persons have been received to the communion of the church in Rushville, on examination and confession of their faith. About one half of those are heads of families. We had a sacramental season on the first Sabbath in June, and another on the first Sabbath in August. Both these occasions were solemn and interesting. The Rev. Mr. Moreland assisted me, and the assemblage of people was unusually large, particularly on the last occasion. The last day of our meeting was on the day of our annual state election, when it is usual for political excitements and party feelings to exert a very preponderating influence. But on this occasion, during the hours of public worship, the public attention seemed to be very generally directed to the preaching of the gospel. And though the assembly was large, and promiscuous, and the day excedingly warm, nothing occurred to interupt the order & solemnity of the public exercises. A considerable number of individuals are still professedly inquiring *what they must do to be saved.* As a church and people, we solicit an interest in the prayers of the friends of the Redeemer.

Yours in the hope of the gospel,
WM. SICKELS.

REVIVALS IN GEORGIA.

Extract of a letter from the Rev. J. L. Wilson, (published in the Charleston Observer,) dated

"Lawrenceville, Ga. 28th July, 1829.

Dear Brother,—The Presbyterian Camp Meeting at Thyatira, Jackson Co. Ga. commenced on Thursday, the 23d inst. and terminated on the 27th. It was, perhaps, one of the most interesting meetings which has ever been witnessed in this region, both as regards good order, numerous attendance, fixed attention to the preaching of the Gospel, and the manifest presence of God in the assembly, by the convincing and converting influences of his Holy Spirit. This last circumstance gives this meeting a claim to be ranked among the most favoured that has ever been convened in our land.

Even the first evening of the meeting, it was abundantly evident that the Lord was present. At the first call for inquirers, many without delay, repaired to the anxious seats, under, apparently, the deepest solicitude for their salvation. The geatest number on the anxious seats at any one time, was probably little short of one hundred and fifty. On Sabbath, forty-six united with the Church of Christ, on a profession of faith, most of whom obtained a hope on the ground—twenty-four of this number received the ordinance of Christian baptism. It was certainly the most impressive scene I have ever witnessed. The blooming youth of fourteen years, and the grey headed of 60, presented themselves in the presence of a vast assembly, say at least four thousand persons, and solemnly entered into covenant with Jehovah, and received the right hand of fellowship from the officers of the church.

About four hundred professed followers of the Lord Jesus Christ, took their seats around the sacramental board. On Monday morning it was ascertained that nine others had obtained a hope, making in all fifty-five converts. No doubt many left the ground deeply impressed on the subject of their salvation, who did not manifest it by approaching the anxious seats, or joining the anxious class. Instances of the most powerful conviction occurred—in two or three cases, the subjects of it took little refreshment during two or three days and nights. Among the converts, were two persons who had been strongly inclined to Universalism, and one of them at least had publicly advocated that sentiment; they abandoned this falacious ground of hope, and fled to Christ as the sinners only refuge.

A few of the western counties of this State, I presume, present at this time, the most interesing aspect in a religious point of view, of any section of the Southern country. Within the last four weeks, one hundred and sixteen persons have united with four Presbyterian Churches within my knowledge. And we might say the work has just commenced.

You have probably received before this, an account of the work in War Hill or Concord, Hall co. In Nazareth, a neighboring Church, there is considerable excitement—twelve professed a hope, and united with the Church in that place lately. Twenty-three have lately professed to find peace, through the blood of christ, in the Church at Jackson, Butts co.

REVIVALS IN OHIO.

Extract of a letter from the Rev. L.G. Gaines, to the editors of the Cincinnati Pandect, dated

Montgomery, Aug. 12th, 1829.

Dear Brethren,—Through your valued pader I wish to communicate to Zion's friends, a brief account of some of the late displays of God's love and mercy to his church.

As it respects the meeting at Williamsburg, some extracts of a letter, written by myself, relative to it, have appeared already in the Pandect. Twenty-seven were added to the church on examination. It is believed that a good and saving work of grace is begun in the hearts of many who have not made a profession of religion yet, that will be carried on to the day of Jesus Christ.

From Williamsburg I went, according to my former appointment, to New-Richmond. Here too, the Lord was graciously pleased to revive his church. On Sabbath (the second Sabbath in this month,) the Lord's Supper was administered. The audience was crowded and solemn. Indeed on Saturday and Monday, as well as on Sabbath the Lord was pleased to grant us a feeling sense of his glorious presence. We were in none other than the house of God; we seemed at the gates of heaven. The hearts of those who had been lukewarm, burnt within them whilst they communed with Jesus. Several backsliders were reclaimed. Twenty-four applied for church privileges, and were admitted on examination. Many appeared much concerned, and anxiously inquiring on the subject of their aouls eternal peace."

HILLSBOROUGH, OHIO.

Extract of a letter from the Rev. S. D. Blythe, to a friend in Lexington, dated

"Hillsborough, Aug. 31, 1829.

"On last Sabbath week we had a Communion. It seemed to be among the most interesting meetings we have had. Ten individuals connected themselves with the church."

BETHESDA, KY.

Extract of a letter from the Rev. John M'Donald to the Editor of the Western Luminary, dated Aug. 22d 1829.

"Fourteen new members have been recently added to Bethesda church. Most of these reside in a neighborhood, where, until lately, religion had scarcely one advocate.—The Lord reigns and blessed be his name."

FACTS

Gathered from the last Quarterly Journa of the American Education Society.

Foreign Missions.

No. of Mis. stations through the world	340
No. of ordained Missionaries, about	500
Native asssistants, chiefly school teachers, between	16 and 1700
Learners in Mis. Schools, at least	200,000
Mem. of Miss. Churches probably above	26,000
No. of Mission Colleges	4
Seminaries for educating Native Teachers	20
Missionary Printing Establishments	32

Home Missions.

Connecticut Missionary Society. It has employed since its establishment in 1798, chiefly in the western and south-western States, 144 Missionaries; circulated 63,316 Bibles, Tracts, Pamphlets, volumes of Sermons, &c. Its missionaries have performed 14,000 weeks of labor, &c.

American Home Missionary Society.

The following Table exhibits the annual results of the operations of this Society, in several particulars, from its formation in May, 1826.

	First year.	2d year.	3d year.
Receipts	$18,130 76	20,035 76	26,997 31
Expenditures	13,984 17	17,849 22	26,814 96
No. of Mis.	169	201	304
Cong. and Mis. Dis.	196	244	401
Sab. S. rep.	Not rep.	206	289
B. Classes rep.	Not rep.	100	134
Y's. of labor per.	110	133	186
Add. to Ch's rep.	Not rep.	1000	1678
Aux. S. and Ass.	Not rep.	189	241

American Bible Society.

Resolved, *That this Society, with a humble reliance on divine aid, will endeavor to supply all the destitute families of the United States with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished by its Auxiliaries and benevolent individuals, in season to enable the Board of Managers to carry this resolution into effect.* For the purpose of accomplishing this noble object, several important Auxiliaries have resolved to double their subscriptions.

summary.

Whole No. Bible Soc. in the world	4,242
Copies of Bible, or parts of Bible	8,350,169
Number of Languages in which they have been printed.	150

American Education Society.

Whole No. of young men assisted, 872; whole sum appropriated, $123,997; aver. sum to each, $143; invested in scholarships $48,129 58; in permanent fund, 26,143 79. In the three last years $1,736 91 have been refunded.

American Tract Society.—Number of Branches and Auxiliaries now connected with the Society, 630.

From a general summary in the same work, it appears that the income of the great benevolent institutions in this country, during the last year of their operations, is more than $500,000—and the whole amount since their formation, though several of them are in their infancy, is nearly two and a half millions of dollars.

Oh how it galls the wicked, to see this waste; to see our country drained and ruined; to see so much thrown away for the *paltry purpose of reforming the world, of saving souls from death,* and *making men happy in this world, and the world to come.* It would be far better they say, by their practice,—to spend it in making drunkards and filling this world, and the next with misery.—*Rel. Int.*

BIBLE CAUSE.

Rev. Dr. Codman stated before the Association of Massachusetts, in their discussion respecting the supply of the United states with the bible, that he had fixed his mind on three remarkable eras in the history of benevolent operations; one of which he said was past—another now present—and the third he hoped to live to see. The first was the formation of the British and Foreign Bible Society, the earliest, and as yet the greatest institution of the kind in our world. The second is the day when the American Bible Society, and all her auxiliaries and friends resolved to put the sacred Scriptures into every habitation of man throughout our extended country. The third is that day when these two Societies shall shake hands in a brotherly covenant to give the Bible to every family on the globe.—*Utica Jour.*

BIBLE IN MADAGASCAR.

We learn from a letter in the Extracts of Correspondence of the British and Foreign Bible Society, just received, that the missionaries of the London Society are now engaged in printing an edition of 1,000 copies of the Old Testament and 2,000 copies of the New, in the Malagasse language. "The whole," say the missionaries, "may be put into immediate circulation amongst those who have been already taught to read." The British and Foreign Bible Society have granted an adequate supply of paper, and the missionaries are carrying on the work with all practicable despatch, as the political state of the country is such as to render it somewhat doubtful whether they will be suffered to continue their labors.

Twenty years ago, this island, equal in extent to France, was almost unknown to Europeans, and its inhabitants, 4,000,000 in number, were without a written language, and without one ray of Christian light. In 1810, the English took possession of a part of the island. In 1818, the first Protestant missionaries landed there, and now, if they shall be compelled to retire, the good which they have accomplished in reducing the language to writing, teaching thousands of the youth to read and write, and in preparing for their use a large edition of the best of books will be an ample reward for the labor and expense which have been incurred in accomplishing it. Seed is sown which must grow and flourish and bring forth fruit to the joy of the whole island. How rich, how sure is the harvest of benevolence!—*N. Y. Obs.*

THE BURMAN MISSION.

The Rev. Mr. Boardman, in a part of his Journal of last summer, published in the Am. Bap. Magazine, states, that a Burman by the name of Moung Bo, and a Chinese named Kee Keang, give strong indications in their conduct and conversation, of genuine piety. Several others appear so far seriously impressed, as to make them desirous to listen to the preaching of the gospel. Mr. Boardman represented to them the importance of considering the evils and persecutions to which a profession of faith in Christ would expose them, assuring them that "he is no disciple, who believes to-day and denies to-morrow!" —The genuine friend of Christ embarks his all, when he enters on the Christian voyage; and he makes no provision for a retreat. In conversation with the Burman, he exhorted him, before he considered himself a Christian, to examine the subject with deep attention. He replied, "I have examined, and my mind is decided. I will no longer worship the pagodas or the images; and if my countrymen, my neighbors, my relations revile me, let them revile; if they will kill me, let them kill. I shall go to God, and be with Jesus forever. The present life is short, the future is eternal." A spirit of inquiry is prevailing amongst the people; and the conviction is obtaining, that the religion of Guadama, or idolatry, is a deception. Some of the Burmans, however, are violent opposers; and they seem incensed against those of their countrymen, who listen to the preaching of the gospel and renounce idolatry.—*Ch. Watchman.*

MEDITERRANEAN MISSIONS.

At the late anniversary meeting of the Church Missionary Society in London, the Rev. Mr. Jowett, the Literary Representative of the Society at Malta, delivered a very impressive address, in the course of which he communicated much interesting information respecting the religious condition of the nations bordering upon the Mediterranean. In the commencement of his speech he stated that there had been recently a great change for the better in Malta. Formerly the opposition to the circulation of the Scriptures on the part of the Catholic priests was so violent, that he almost despaired of ever being able to accomplish much, but now the door is wide open, and there can be no doubt of the final success of the friends of truth. The Catholic Bishop of Malta, who is now a very old man, Mr. J. thinks is evidently troubled his mind, as he approaches the end of his days, at the resistance which he has heretofore made to the diffusion of the word of God.—*N. Y. Obs.*

AMERICAN INDIANS.

There are many indications that the case of the Indians will soon excite deep interest throughout the United States. The numbers on the "present crisis in the condition of the American Indians," which we have copied into our paper from the National Intelligencer, are re-printed in the Boston Daily Advertiser, and Repertory, the Boston Palladium, the Massachusettss Yeoman, the Newark Sentinel, the Journal of Humanity, and many other respectable prints; and of the hundred papers from all parts of the country which fall under our eye every week, there is scarcely one which does not manifest a decided disapprobution of the conduct of the Georgians. Editors are beginning to comment on the subject in the strong terms which the case demands, and the whole community are evidently becoming prepared to utter a voice which will be heard and obeyed. The State Governments and the General Government will yet be compelled to respect the rights of Indians. We cannot doubt it.—*N. Y. Obs.*

New-Orleans Aug. 4.

SUICIDE.

Mr. *William Farlane Saul,* Cashier of the Bank of New-Orleans, put an end to his existence on yesterday afternoon, about six o'clock, by shooting, himself with a pistol. The ball entered the left side, passed through the heart, and was extracted from his right side. At the moment he committed the act, a committee of the Board of directors was occupied in examining the quarterly accounts and counting the cash. On the table in the direction, where he committed the suicide, a letter was found addressed to the board, in which Mr. Saul stated himself to be a defaulter to the Bank in the sum of eight thousand dollars, and that he had no means of paying it.—*N. O. Argus.*

Louisville, August 29, 1829.

We learn by one of the passengers on the Walter Scott, arrived on Thursday from New-Orleans, that intelligence was received at New-Orleans, on the 12th inst. of the assassassination of Mr. Poinsett, the American Minister at Mexico. He could not detail the particulars of the transaction, or state why the deed was perpetrated.

FOREIGN NEWS.

The Greeks.—The news from Greece continues to be of the most encouraging character. The captures of Missoloughi, Anitolico, Vonitza, the castle of Roumelia, &c. are confirmed; and in addition to this, it is stated that the Greeks have taken possession of the strong passes of Mocronora, and the towns of Legovitzi, Mahala, Laspi and Vlicha.

But this is not the only favourable news for the gallant Greeks. The three powers which guaranteed their independence, have decided, it appears, that their territory shall not be confined to the limits of the Peloponnesus, but extend to the whole country lying south of a line drawn from the Gulf of Volo, to the Gulf of Arta, including the large island of Negropont and the Cyclades. These limits, if correctly defined, will give them the greater part of the land of their fathers.—Athens, Thermopylæ Thebes, Sparta, Argos, Corinth, Sicyoe, Mycenæ, Delpha, Salamis, Megara, Marathon, Missolonghi, Napoli, Platæ, and most other places celebrated in Grecian history, either ancient or modern. The government is to be monarchial or hereditary.

Death of the Queen.—It appears that the death of the Queen of Spain was occasioned by a catarrhal billious fever. On the 7th of May, she received the sacrament, and public prayers for her recovery were ordered to be offered in all the churches throughout the Spanish dominions.—*N. Y. J. of Com.*

MISCELLANEOUS ITEMS.

John Green, Esq. the representative of Lincoln and Rockcastle counties, has resigned his seat in the Senate of Kentucky. The cause of this unexpected event, we are told, is the protracted ill health of his wife, which, it will be recollected by his neighbors, caused his absence from his seat several days during the last session.—*Olive Branch.*

William Carroll has been elected, by the people of the State of Tennessee, to be Governor of that State for the ensuing two years. He has formerly filled the same office, and was elected this time without opposition.

Gabriel Moore has been elected by the people of the state of Alabama, to be Governor of that State, of which he has for several years past been one of the Representatives to Congress—without opposition.

By a late arrival it appears that great distress prevailed at Buenos Ayres and the suburbs. The poorer classes were compelled to kill their dogs, horses, &c. for food. For three days previous to the sailing of the S. there were not three pounds of beef in the city.

A severe Earthquake was felt on the 13th of April, on the coast of Macedonia, (Greece) and at the same time at Adrianople and Constantinople. In the village of Pravi, seventy houses were thrown down, and the village of Zanthy was swallowed up, with almost all its inhabitants. Constantinople, it is stated, has suffered considerably.

An Association has been formed in the City of New-York, having for its object the civilization and improvement of the Indian tribes, within the limits of the United States. The objects of the Society, says the Editor of the New-York Evening Post, embrace the adoption of some measures in relation to the emigration of certain of the Indian tribes. Col. T. McKenny, of the Indian Department, delivered an address before the society on Wednesday, on the subject of our moral and civil civil relations toward the remnant of the Indian race.—*Palladium.*

Coal Pit.—A part of the coal, in one extremity of a pit in Stirling, Eng. has been for many years on fire, and four persons were engaged in digging a ditch between the coal that was not ignited and the burning mass, when the roof fell down and enclosed the unhappy victims entirely within the operation of the fire. They were not taken out until burnt to a cinder.

Lightning.—On the 3d ult. the house of Mr. Josiah Horton, of Broadtop, Bedford county, Pa. was struck by lightning, and three of his family killed and another seriously injured, who has recovered. The house was also set on fire, but the flames were soon extinguished.

The ship Fame, of 20 guns, has lately arrived on the coast of Cuba from Africa, and landed three hundred and six slaves; she lost six hundred slaves by sickness!

In the county of Oneida, N. Y. there are in the Common Schools nearly 19,000 children, and but 6000 in the Sabbath Schools. A county union has been lately formed to extend more efficiently the influence of the Sabbath Schools.

A writer in a New-York paper states, that of the multitude of Apprentices who were readers in the Apprentices' Library of that city since its foundation in 1820, not one is known to have been brought before the police of that city, even on suspicion.

The Rev. Mr. Church has been appointed President of the University of Georgia, in the room of Dr. Waddel, who has resigned.

A Meeting of the Society for the Promotion of Permanent and Universal Peace, was held in London on the 19th of May. It was a highly interesting meeting. Several able and animated addresses were made to the meeting by gentlemen of distinction.

A very plain man, while conversing with a gentleman on the subject of keeping the Sabbath, made the following remark: "Suppose a beggar should come to your door and ask for money. Having only seven dollars, you give him six of them. Not satisfied, he continues to steal the seventh. *Now don't you think hanging would be too good for him.*

A HINT TO NEWSPAPER BORROWERS.

A gentleman in Orange county, N. Y. lately wrote a letter to the editor of the New-York Herald, as follows; 'Enclosed you have two dollars. Send me your paper, for I can borrow no longer.' We wish some other borrowers would take the hint.

OBITUARY.

Died, in this town on Wednesday last, *Louisa Arnold,* aged 19 months, youngest child of *John Guidrat,* Esq. of Montgomery, Ala.

Departed this life on the 12th ult. after a painful illness of nine days, Mrs. Eleanor Steele, of Woodford County, aged seventy years; leaving a bereaved husband and numerous connections and friends to lament her loss. Born of professing parents, she was from the first dawnings of reason introduced to a familiar acquaintance with the Bible. From this blessed volume she learned her state by nature, how wretched and deplorable, the gracious method devised by divine wisdom for saving the lost sinner, who believes on Jesus; and although the writer of this imperfect sketch has been long acquainted with the deceased, yet does he not remember when she first became hopefully converted to God. At an early period of life she professed the christian religion, united herself to the Presbyterian Church, and from that time until the close of life, she was zealous in every thing that regarded the practical duties of christianity, often examining her own heart, in the light of God's truth, and endeavouring to ascertain what was the actual state of religion then, as tested by the word of God. It may be truly said of this departed saint, that she was a practical christian. It was the everyday business of her life, to live in the habitual discharge of her duty to God, herself, and the world of mankind; and when the last hour of her sufferings in this world arrived, she frequently and fervently addressed a throne of grace, and testified to the truth and reality of the christian religion, exhibiting the best proof that faith, hope, and charity, were in constant exercise, and that her prospects for future glory were brightning as she approached nearer the closing scene, until she finally entered into that rest that remains for the people of God. [*Communicated.*]

Died, at his residence in the county of Woodford, on Monday, the 24th of August Col. ANDREW MULDROW, a member of the Senate of Kentucky—cut off in the midst of his usefulness, at about 50 years of age.—In this lamentable event the connexions and more intimate friends of the deceased have sustained a most grievous deprivation; *their* tears will freely flow. But the misfortune is not confined to them. The decease of such a man as Andrew Muldrow affects an extensive community. He was a man to be missed by the public. He was a *Christian professor,* and his moral conduct was in accordance with his professions; his charities and acts of kindness in accordance with his means. His well known integrity and honor had secured to him the confidence and respect of all who knew him, and presented an example worthy of imitation.—He was remarkable for his industry and perseverence. The farming interest of his neighborhood, a profession of which he was a worthy member—felt the continually recurring advantages of his well judged commercial enterprizes. In public spirit he was surpassed by none. His time and his money were freely expended in enquiries and experiments upon the best modes of improving the public highways and navigable streams. Actual improvements, of no inconsiderable amount, the benefits of which resulted more to the public than to him, were executed under his *personal superintendence,* and *at his private expense.* As a public man—as a Legislator, sound in his principles, universal justice was his polar star. He was not eloquent, but judicious; not ostentatious, but practically useful. A faithful and honest servant of his constituents—if the very respectable district which he had the honor to represent in the Senate, can fill his place with equal safety and utility to themselves, they will have good cause for congratulation.—*Olive Branch.*

NEW SCHOOL BOOK.

THE CHRISTIAN READER—just published by the American Tract Society; consisting of thirty-two of the most popular Tracts, chiefly narratives, including all those written by Rev. Legh Richmond, together with a brief selection of Divine Songs—divided into chapters, lessons, and paragraphs, for convenient use as a reading book in the schools of the United States—400 pages, 12mo, full bound, at the low price of 50 cents, and a discount of 10 per cent. to all schools.

This volume, which cannot fail to interest the young, while it avoids controversy, inculcates a sound morality founded on evangelical principles, was published in compliance with the suggestion of the late Rev. Daniel H. Barnes, Principal of the High School in New-York, and other teachers of great respectability, and is highly recommended by the principals of some of the first seminaries in the country.

PROPOSALS,

For publishing by subscription in Georgetown, Ky. weekly, a Religious periodical, to be called the

BAPTIST CHRONICLE.

THIS paper will be edited by a society of Ministers and Laymen, and published by O'Bannon Pettit.

It will contain articles selected with great care and good taste, from Theological Journals, Reviews and Magazines, both Foreign and Domestic, with many original essays upon the radical doctrines of the Christian Religion.—Also, brief notices of passing events in the Political, Literary and Religious world—Upon the plan of the "Columbian Star," and containing about the same quantity of matter.

TERMS.

The Baptist Chronicle will be printed on good paper, with new and suitable type, at $2, per annum, payable in advance, or $3, payable at the expiration of the year.

The publication will be commenced about the 1st of October, by which time, persons holding subscribers names will please forward them to Georgetown, Ky.

All communications must be addressed to the publisher.

POETRY.

[*From the Philadelphia Recorder.*]

MOUNT UPWARD.

Mount upward, my spirit, there's nought here for thee,
And fain from this wearisome world thou would'st flee,—
Mount upward and seek the pure regions of bliss,
Thou only can'st grieve in a desert like this.

The gems of the night are adorning the sky,
And resplendent their lustre appears to the eye,
But arise, thou must leave all these spangles afar,
They are nought when compared to the Bright Morning Star.

And lo! where the portals of Eden are seen,
The glory of heaven is bursting between,
Now earnestly strive; if assisted by prayer,
Thou may'st be permitted to enter e'en there.

Oh would'st thou not rove in that garden of love,
And list to the voices of seraphs above!
Oh would'st thou not kneel at the throne of the Lamb,
And dwell 'neath the smile of the mighty I AM!

There, joy to His saints is eternally given,
No grief can approach the pure spirits of heaven;
Then arise, at the thought thou with rapture dost burn,
For there thou would'st be, and would'st never return. A–y.

From the Ladies Magazine.

THE SEA MAID.

Far in a beautious Isle which rose
An emerald in a chrystal sea,
Her home a lovely sea-nymph chose,
Where all was flowers and melody.
Her features wore a youthful smile,
No tear bedewed her cheek so fair,
No winter chilled her happy Isle,
Nor sorrow marked its footstep there.

An angel oft, in light arrayed,
Came down to bless the sea-nymph's home,
And oft he warned the favored maid,
Across the waters ne'er to roam:
But every vale and every hill
With safety she might wander o'er;
And there content and cautious still,
She *promised* to avoid the shore.

Yet once, upon a tempting eve,
She sported near the silver tide;
Then rashly dared the bank to leave,
And far across the waters glide.
Night came with storms—the shore was lost—
No angel smoothed the troubled main—
And helpless 'mid the billows tost,
She never found her Isle again.

MISCELLANEOUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.—No. II.

In my first number I prepared the way to inquire, "What right have the Cherokees to the lands which they occupy?" This is a plain question, and easily answered.

The Cherokees are human beings, endowed by their Creator with the same natural rights as other men. They are in peaceable possession of a territory which they have always regarded as their own. This territory was in possession of their ancestors, through an unknown series of generations, and has come down to them with a title absolutely unincumbered in every respect. It is not pretended, that the Cherokees have ever alienated their country, or that the whites have ever been in possession of it. If the Cherokees are interrogated as to their title, they can truly say, "God gave this country to our ancestors. We have never been in bondage to any man. Though we have sold much land to our white neighbors, we have never bought any from them. We own the land which we now occupy, by the right of the original possessors; a right which is allowed in all countries to be of incontestible validity. We claim, therefore, that no human power can properly compel us to leave our lands."

If the Cherokees are correct in their statement of facts, who can resist their conclusion? We might as well ask the Chinese, what right they have to the territory which they occupy. To such a question they would answer, "God gave this land to our ancestors. Our nation has always been in possession of it, so far as history and tradition go back. The nations of Europe are comparatively of recent origin; the commencement of ours is lost in remote antiquity."

What can be said to such a statement as this? Who can argue so plain a case?

It has been said, indeed, that the savage of the wilderness can acquire no title to the forests through which he pursues his game. Without admitting this doctrine, it is sufficient to reply here, that it has no application to the claims of the Cherokees. They are at present neither savages nor hunters. It does not appear that they ever were mere wanderers, without a stationary residence. At the earliest period at which the whites became acquainted with their condition, they had fixed habitations, and were in undisputed possession of a widely extended country. They were then in the habit of cultivating some land near their houses, where they planted Indian corn, and other vegetables. From about the commencement of the present century, they have applied themselves more and more to agriculture, till they now derive their support from the soil, as truly and entirely as do the inhabitants of Pennsylvania or Virginia. For many years they have had their herds and their large cultivated fields. They now have, in addition, their schools, a regular civil government, and places of regular Christian worship. They earn their bread by the labor of their own hands, applied to the tillage of their own farms; and they clothe themselves with fabrics made at their own looms, from cotton grown in their own fields.

The Cherokees did not show themselves unwilling to sell their lands, so long as an adequate motive was presented to their minds. During every administration of our national government, applications were made to them for the purpose of obtaining additional portions of their territory. These applications were urged, not only, nor principally, by the consideration of the money or presents which they were to receive in exchange, but often, and strongly, by the consideration that they would become an agricultural people, like the whites—that it was for their interest to have their limits circumscribed, so that their young men could not have a great extent of country to hunt in: and that, when they became attached to the soil and engaged in its cultivation, the United States would not ask them to sell any more land. Yielding to these arguments, and to the importunities of the whites, the Cherokees sold, at different times, between the close of the revolutionary war and the year 1820, more than three-quarters of their original inheritance. That the reader may have some definite idea of the territory in question, he should pursue the following delineation by the aid of a good map:

It would seem that the Cherokees possessed land within the following limits, if not beyond them, viz. From the mouth of Duck River, in Tennessee, on the west, to the waters of French Broad, in North-Carolina, on the east; and from the head waters of the Holston, in Virginia, on the north, to some distance down the Oconee, in Georgia, on the south; comprising what is now more than half of the State of Tennessee, the southern part of Kentucky, the south-west corner of Virginia, a considerable portion of both the Carolinas, a large portion of Georgia, and the northern part of Alabama. This tract probably contained more than 35,000,000 acres, of which a large proportion is extremely fertile, and some of it not inferior to any land in North America, or perhaps in the world. The country is also generally healthy, and the climate delightful. Of all this vast and beautiful tract, watered by numerous rivers, which find their way to the ocean, some of them circuitously by the Mississippi, and others more directly to the Gulf of Mexico and the Atlantic, the Cherokees now retain less than 8,000,000 acres, of a quality far below the average quality of what they have sold. Georgia claims 5,000,000 acres of this remnant, as falling within the map of that State. Alabama claims nearly 1,000,000 of the residue. The portions which, in the general division, will fall to Tennessee and North-Carolina, seem hardly worth inquiring about: for, if the other portions are given up, or taken by force, there will be no motive for retaining these.

To every application made for their lands within the last ten years, the Cherokees have said, "We are not disposed to sell any more. We have betaken ourselves to an agricultural life. We are making progress in civilization. We are attached to our schools and our Christian teachers, to our farms, to our native rivers and mountains. We have not too much land for our own comfort, and for affording us a fair chance in the experiment we are making." This language has been repeated in many forms, and with every indication of sincerity and earnestness.

The assertion of the Cherokees, that their present country is not too large for a fair experiment in the work of civilization, is undoubtedly correct. The wisest men, who have thought and written on this subject, agree in the opinion, that no tribe of Indians can rise to real civilization, and to the full enjoyment of Christian society, unless they can have a community of their own; and can be so much separated from the whites, as to form and cherish something of a national character. If the limits of the Cherokee country were much smaller than they are, this would be impracticable.

Thus stands the case; and it is now my intention to inquire how the government of the United States has regarded the Indian title, and how it has been regarded by the several States in the vicinity of the Cherokees.

Before this inquiry is commenced, however, it is proper to say, that the title of one party cannot be safely decided by the mere claims of another party. If those claims are founded in justice, they ought to prevail; if not, they should be set aside. Now, whatever doctrines the government of the United States may have held and promulgated on this subject, they cannot be binding upon the Indians, unless acknowledged by them to be binding, or unless founded in the immutable principles of justice.

Let us suppose the Kings of Great Britain had issued an annual proclamation, from the time of the discovery of America to the peace of 1783, claiming all the lands in North America between 30 and 50 north latitude, and declaring that all the nations, tribes, and communities, then residing on said lands, were subject to the laws of Great Britain, and that the title to all these lands was vested in, and of right belonged to, the crown of that realm; and let us further suppose, that the government of the United States had issued an annual proclamation, from the date of the declaration of independence to the present day, applying the same doctrine to our advantage, and declaring, that all the Indian nations within the limits prescribed by the peace of 1783, were subject to the laws of the United States, and that the lands, of which they were in possession, belonged of right to the United States. So long as the Indians did not acknowledge the binding nature of these claims, the mere claims would have amounted to nothing. It was the practice of the King of England, during several centuries, to declare himself, (as often as he issued a proclamation on any subject whatever,) King of Great Britain, France, and Ireland. Was he therefore King of France? What if he were now to declare himself King of Great Britain and China? It would be a cheap way, indeed, of acquiring a title, if merely setting up a claim would answer the purpose.

By what right do the people of the United States hold the lands which they occupy? the people of Ohio, for instance, or of Connecticut? By the right of occupancy only, commenced by purchase from the aboriginal possessors. It would be folly to plead the charters of kings, or the mere drawing of lines of latitude and longitude. The powers of Europe have indeed acknowledged our right to our country. But what if they had not? Our right is not at all affected by their claims or acknowledgments. The same doctrine is applicable to the condition of the Cherokees. They have a perfect right to their country—the right of peaceable, continued, immemorial occupancy;—and although their country may be claimed by others, it may lawfully be held by the possessors against all the world.

The Cherokees need not fear, however, that their rights are in danger, as a consequence of any principles sanctioned by the national legislature of the United States. The co-ordinate branches of our government have not yet declared, that Indians are tenants at will. On the other hand, the whole history of our negociations with them, from the peace of 1783 to the last treaty to which they are a party, and of all our legislation concerning them, shows, that they are regarded as a separate community from ours, having a national existence, and possessing a territory, which they are to hold in full possession, till they voluntarily surrender it.

I now proceed to the examination of treaties between the United States and the Cherokee nation. And here I would apprize the reader, that the case can never be fairly and fully understood, without a reference to every material article in every treaty which has been made between these parties. Unless such a reference is had, no reader can be sure that he has a view of the whole ground; and a caviller might object, that there had been omissions, in order to conceal a weak part of the case. This is a subject, too, which the people of the United States must have patience to investigate. When measures are in progress, which have a bearing on the permanent rights and interests of all the Indians, it must not be thought tedious to read an abstract of the solemn engagements, by which we have become bound to one of these aboriginal nations.

In the revolutionary contest, the Cherokees took part with the King of Great Britain, under whose protection they then considered themselves, just as they now consider themselves under the protection of the United States. After the peace of of 1783, it does not appear that any definite arrangement was made with this tribe till the year 1785. In the course of that year, the old Congress appointed four Commissioners Plenipotentiary, men of distinction at the south, to meet the head men and warriors of the Cherokees, and negotiate a treaty of peace.

The parties met at Hopewell, now in York district, S. C.; and, on the 28th of November, executed an instrument which is usually cited as the treaty of Hopewell. The abstract of this instrument, with some remarks upon it, will be given in my next number. WILLIAM PENN.

PRESENT STATE OF JERUSALEM.

Before I leave the subject of the Mediterranean, I must solicit your attention to the works that are going on at Jerusalem; and I regret to say that none of the days of my labor passed with so little comfort, as those I spent in that city, which, however fallen, is still worthy our highest consideration, and still to be revered for the prospects that lay before her. But what is doing there? This city is wholly bowed down by an oppression and a tyranny such as cannot be described. "This is indeed a city to be visited; there is wholly oppression in the midst of her." The lordly Turk is in possession of it, and cold and unfeeling, while he draws from it the means of pampering his own luxuries, he sits unmoved, while the suffering city goes to ruin. Again, there is the pining Jew, in a very different state indeed from the Jews of other countries, and, as may be supposed, looking upon his own ground peculiarly forlorn, and exhibiting in himself the most vivid comment on the curses at the close of the book of Deuteronomy. There is a dizzy tremulousness in his look; he seems afraid of himself, and afraid of every thing, and if he is spoken to, cowers and shrinks, as if he were convinced that he was still to be the victim of increased oppression. Then there are Christians there, having a name to live but they are dead. What are they doing? Not, certainly, the errand of their Master. They pride themselves on the possession of what they call the holy places and the holy sepulchre. I recollect, when asked by a friend, after having been some days there, why I had no desire to visit the holy sepulchre? I confessed to him the reasons of my reluctance to do so; and if I had not recollected that it might be my duty to repeat here what I had seen there, I would not have appeared in a place of such unmingled superstition. The church of the holy sepulchre is open to all on certain festivals; upon other occasions it is to be seen for a small sum (about eight shillings.) We paid this sum, and expected to make our visit in silence. But it was immediately known in Jerusalem, where people seem to have no employment but to watch every passing occurrence, that the English Christians were about to visit the church. When we went there, we found the place crowded with persons, who were, in the language of their religion, doing certain devotions. They were going round touching certain places; there was the stone of unction, the place where Joseph of Arimathea stood, and the spot where Adam's skull was found, by the Emperor Constantine the Great. They did all these things, and they wondered that we did not do likewise. I should be always most unwilling to wound the feelings of any one, more especially of one sincere in his error; but in the Church of the Holy Sepulchre there is no union, nothing but division. There is the Chapel of the Greeks, the Chapel of the Latins, the Nestorians, the Copts, the Armenians, and the Abyssinians; and the Turk, who sits at the door smoking, smiles in tranquil scorn, while he knows that he must be paid his price. These Christians come to purchase their safety, by these observances, and the consequence is, that there is nothing but perpetual strife amongst them, instead of fulfilling the character intended by the Redeemer, when he said, "By this shall all men know that ye are my disciples, if ye have love one to another." There is no place on the earth, that like Jerusalem, so completely fulfils the Apostle's word, for "it is hateful and hating." The Greek fights wih the Catholic, and the Armenian with his money outbuys them both, while they are despised by the Jew, who knows that idolatry is not Christianity.—*Rev. Mr. Jowett.*

THE SEVEN SLEEPING CHRISTIANS.

AN EASTERN TALE.

In a volume of sermons, by Bishop Heber, just published, he introduces one of the discourses with this story, for the purpose of calling attention to the great concerns of eternity and of practical religion. His text is, 2 Cor. iv. 18, "We look not at the things which are seen, but at the things which are not seen."

"There is an ancient fable told by the Greek and Roman churches—which fable, as it is, may for its beauty and singularity, well deserve to be remembered—that in one of the earliest persecutions to which the Christian world was exposed, seven Christian youths sought concealment in a lonely cave, and there, by God's appointment, fell into a deep and death-like slumber. They slept, the legend runs, two hundred years, till the greater part of mankind had received the faith of the Gospel, and that church, which they had left a poor and afflicted orphan, had 'kings for her nursing fathers, and queens for her nursing mothers.' They then at length awoke, and entering into their native Ephesus, so altered now that its streets were altogether unknown to them, they cautiously inquired if there were any Christians in that city? 'Christians!' was the answer, 'we are all Christians here!' and they heard with thankful joy, the change which, since they left the world, had taken place in the opinions of its inhabitants. On one side, they were shown a stately fabric adorned, with a gilded cross, and dedicated, as they were told, to the worship of their crucified Master; on another, schools for the public exposition of those Gospels, of which, so short a time before, the bare profession was proscribed and deadly. But no fear was now to be entertained of those miseries which had encircled the cradle of Christianity; no danger now, of the rack, the lions, or the sword; the emperor and his prefects held the same faith with themselves, and all the wealth of the east, and all the valor and authority of the western world, were exerted to protect and endow the professors and the teachers of their religion.

"But joyful as these tidings must at first have been, their further inquiries are said to have met with answers which very deeply surprised and pained them. They learned that the greater part of those, who called themselves by the name of Christ, were strangely regardless of the blessings which Christ had bestowed, and of the obligations which he had laid on his followers. They found, that as the world had become Christian, Christianity itself had become worldly; and, wearied and sorrowful, they besought of God to lay them down asleep again, crying out to those who followed them, you have shown us many heathens who have given up their old idolatry, without gaining any thing better in its room; many who are of no religion at all; and many with whom the religion of Christ is no more than a cloak of licentiousness; but, where, where are the Christians? And thus they returned to their cave; and there God had compassion on them, releasing them once for all, from that world for whose reproof their days had been lengthened, and removing their souls to the society of their ancient friends and pastors, the martyrs and saints of an earlier and a better generation."

RELIGIOUS FORTITUDE.

We read of a certain youth in the early days of Christianity, (those periods of historic suffering and heroic patience and legendary wonder, to which I have already ventured to call your attention)—we read of a Christian youth on whom his persecutors had put in practice a more than common share of their cruel ingenuity, that by his torments (let those who will, or can, go through the horrible details) they might compel him to deny his Lord and Saviour. After a long endurance of these pains, they released him in wonder at his obstinacy. His Christian brethren are said to have wondered too, and to have asked him by what mighty faith he could so strangely subdue the violence of the fire, as that neither a cry nor a groan escaped him. "It was, indeed, most painful," was the noble youth's reply; but an angel stood by me when my anguish was at the worst, and with his finger pointed to heaven." Oh thou, whoever thou art, that art tempted to commit a sin, do thou think on death, and that thought will be an angel to thee! the hope of heaven will raise thy courage above the fiercest threatnings of the world; the fear of hell will rob its persuasions of their enchantments; and the very extremity of thy trial may itself contribute to animate thy exertions by the thought that the greater thy endurance now, the greater will be thy reward hereafter. The wildest temptation must shortly have an end; the fiercest flame must burn out for want of fuel: the most bitter cup, when drunk to the dregs, will trouble thee no more. These things are temporal, and hasten, while I speak, to pass away; but the hope which is visible to the inward eye of faith is unfading, eternal, heavenly. Bear up, a little while bear up, in the cause of immortality! If thy trial is intolerable, it will by so much the sooner have an end. Thy heart may break, but thy good angel points to heaven, and One greater than the angels, will, ere long, fulfil his promise, "Be thou faithful unto death, and I will give thee a crown of life!"—*Heber.*

DISOBEDIENCE TO PARENTS.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them, then shall his father and mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place; and they shall say unto the elders of the city, This our son is stubborn and rebellious, he will not obey our voice; and all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you, and all Israel shall hear and fear."—*Deut.* xxi. 18—21.

From this striking passage, it may be plainly seen, how great a sin disobedience to parents is in the sight of God: and though fathers and mothers are not compelled in the present day, to bring their children to so dreadful a punishment; yet the crime remains the same in the eye of the great Lawgiver; and divine vengeance will sooner or later follow it. Awful are those words in the book of proverbs: "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." But it is the voice of tenderness, that the good and gracious God of the Bible loves especially to speak to us, and therefore to the command he has given on this subject, he has annexed a promise, rather than a threatening, a promise which is constantly fulfilling, for filial affection and duty, have undoubtedly been more frequently rewarded with happiness in this life, than any other virtue. We may be sure that the duty is most important, since we are taught in so many passages of scripture, that children should obey their parents in all things, because it is well pleasing unto the Lord.

GENTLENESS.

Whoever understands his own interest, and is pleased with the beautiful, rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature to convince us that much of our happiness in life must depend upon the cultivation of this virtue. The man of a wild, boisterous spirit, who gives loose reins to his temper, is, generally speaking, a stranger to happiness; he lives in a continual storm; the bitter waters of contention and strife are always swelling up in the soul, destroying his peace, and imparting their baneful influence to all with whom he is connected. He excites the disgust and ill will of those who are acquainted with his character, and but few can be found to wish him success in any of his undertakings. Not so is the influence of gentleness. This virtue will assist its possessor in all his lawful undertakings; it will often render him successful when nothing else could; it is exceedingly lovely, and attractive in its appearance; it wins the hearts of all; it is even stronger than argument, and would often prevail when that would be powerless and ineffectual; it shows that man can put a bridle upon his passions; that he is above the vulgar, whose characteristic is to storm and rage like the troubled ocean at every little adversity or disappointment that crosses their paths; it shows that he can soar away in the bright atmosphere of good feeling, and live in a continual sunshine, when all around him are enveloped in clouds and darkness, and driven about like maniacs the sport of their own passions. The most favorable situations in life, the most lovely objects in nature, wealth and all that is calculated to increase the happiness of man, lose their charm upon a heart destitute of this virtue.

TERMS OF THE
WESTERN LUMINARY.
[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

*** All communications must be post paid.